776 **Tenth Chapter,** which telleth of the goddesses [called] the Princesses (Cihuapipiltin).[45]

[753] These were five devils, whose images were of stone. Of them it was supposed, and men said: "They have people; they laugh at them." When one was under their spell, possessed by them, one's mouth was twisted, one's face was contorted; one lacked use of a hand; one's feet were misshapen—one's feet were deadened; one's hand trembled; one foamed [at the mouth]. Whence it was said, one had met and contended with the Cihuapipiltin, who dwelt on the cross-roads. Wherefore fathers or mothers told their children: "Go not forth; the Cihuapipiltin arrive on earth; they descend [upon us]."

776 And for this reason, when it was their feast day, they
796 made them offerings of soft, folded *tortillas* called *tlamatzolli*, butterfly-shaped *tortillas* called *papalotlaxcalli*, [others shaped like] sacrificial notched sticks (*xonecuili*),[46] small tamales called *xocuichtlamatzoalli*,[47] and toasted grains of corn.

And then they offered all these, sometimes at the temple of the goddesses, sometimes at crossroads.

776 And they were thus bedight: they had their faces whitened with chalk, and, over this, darkened with liquid rubber. Their paper garments were covered with pointed figures. They had sandals decked with feathers.

Jnic matlactli, capitulo: ynechpa tlatta, yn cioatetco, cioapipilti:

Diablome catca y, macujltin, tenne yn jmixiptlauan; inneh tlamjloia, qujlmach tetlauelia, teca mocaiaoa, ynjc aca itech qujnecoia tlauelilocati, tennecujlluj, inecujliuj, matzicolinj, icxicopichauj, icximjmjquj, monacocuecuetza, tenqualacquiça: ic mjtoaia omotenamicti, ypan oquinque cioapipilti, vmaxac chaneque. Jpampa y yn tetaoa, anoço tenaoa, qujmilhujaia yn jnpilhoan: maca xonequjça tlalpan aci, temo in cioapipilti.

Auh ipampa y, yn iquac ymjlhujuh, ynjc qujntlamanjliaia: tlamatzoalli, papaloclascalli, xonecujli, xocuichtlamatzoalli, inqujd.

Auh yn vncan momaza y, in quenman vncan yn cioatencalco, in quenman, vmaxac.

Auh yn jmechichioal catca, mjztiçauique: auh panj tlaolxacalti, tlaitzcopeoalnectli, tlaitzcopeoalli, yn jmamatlaquen, potoncacaquenque.

Eleventh Chapter: which telleth of the goddess named the Jade-skirted (Chalchiuhtli ycue), who was [goddess of] the waters.

She was considered a god[dess]; her likeness was that of a woman. It was said that she belonged among the rain-gods, as their elder sister.

Hence she was esteemed, feared, and held in awe; hence she terrified men. [For] she killed men in water, she plunged them in water as it foamed, swelled, and formed whirlpools about them; she made the water swirl; she carried men to the depths.

She upset the canoe, she emptied it; she lifted it, tossed it up and plunged it in the water.

And sometimes she sank men in the water; she drowned them. The water was restless: the waves roared; they dashed and resounded. The water was wild.

When it calmed, when it quieted, it heaved to and fro; it was said, "It playeth; it billoweth, it splasheth like the stamping of feet; the water striketh the shore, spraying water and foaming."

Jnic matlactli vce capitulo: ynechpa tlatta, yn cioatzatl, yn jtoca chalchiuhtli ycue: inheatl yn atl.

Teutl ipan machoia: iuhquin cioatl qujxiptlatiaia, inh mjtoaia, qujlmach ynvan pouj, inuelitiuh in tlaloque:

ynic mauiztililoia, ynic inacazoia, ynjc mauhcaittoia, ynjc tlamauhtiaia, tentoctiaia, tentlanmjctiaia, tepolactiaia, tepan poçonja, motepenaça, mazicotia, tepan motoujlacachoa, ynjc tecentlanjujca:

yn acalli qujcuepa, qujxtlapachcuepa, queoatiquetza, ca aco maiauj, ca tzma.

Auh in quenma tzapachoa, tzapotzauja, mocuecoia, titicujca xazamacatimanj, cocomocatimanj, hatlacamanj:

yn jquac ocruh, yn ie cruj, aujc iaiauh: qujtoa, maujltia, xiniqujpilliuj, cocomotzauj, atentli itech cenmotlatlatoa, cenmochachaquanja, tapopoçequilloia.

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se hace descender lluvia. . . . El chicomoztli es el par símbolo de las fertilidad y, sin duda, también instrumento mágico con que se obtiene ésta" (pp. 179-80).

45. See Sahagún, *op. cit.*, Vol. I, pp. 324-5; Vol. II, pp. 181-5. Seler (*Collected Works*, Vol. I, pt. 2, p. 38, and pt. 3, p. 100, and Vol. II, pt. 3, pp. 69, 80) *ibid.*, holds that *Cioapipiltin* (the princesses) are the same as *Cioatetco* (the goddesses)—women who died in childbirth (*mocuiaquetzque*) or cr. the sacrificial stone, and hence were the equivalent of warriors killed in battle or offered up as sacrifices. Seler describes them as spectral earth-goddesses who descended to the earth in the guise of eagles. As equals of warriors, they were arrayed in certain warriors' symbols—eagle feathers and down sandals, for instances. They were thought to dwell in the west, and to incite men to sin and crime.

46. An S-shaped cake, made to resemble lightning.—Seler, *op. cit.*, Vol. III, pt. 2, p. 47.

47. Folded *tortillas* in the form of square-flaps, according to Seler, *Kleine Kapitel*, p. 8.

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fire-serpent earplugs; he carried a cape of yellow paper. Likewise he had rattles and sea-shells. His shield had pieces of turquoise and mirror-stones. He carried the staff with the device for seeing.

Fourteenth Chapter, which telleth of the god named Five Flower (Macuilxochitl) and Flower Prince (Xochipilli).

Equally were they worshipped as gods of the palace folk.

When people fasted, if one of us men lay with a woman, or a woman with a man, it was said: "They brought to naught their fasting through sin."

Thereupon [the god] gave them, as merited punishment, haemorrhoids, venereal sickness, boils, and piles.[72]

Therefore they would make vows to him, in order to quiet, remove, or abate the sickness.

And when his feast, which was called the Feast of the Flowers, was celebrated, first all fasted four days. Some fasted thus: they ate no *chili*, [and ate only] after midday, only once [a day]. Some went at midnight, and drank a gruel called "painted *atolli*," on which small flowers floated. [This was] "the fast of the flowers."

All who ate good things ate them only at midday. And some ate only one thing—*tortillas* of corn not softened by lime,[73] without *chili*; [this] also [they did] at midday.

On the fifth day, which was when the feast was celebrated, a man became the likeness [of the god], arrayed in [his] clothing, in which he danced; they beat the drum and sang for him.

And at midday, quail were sacrificed. All drew blood, passing straws through the tongue; and they laid as offerings in his temple, five *tamales* which they had made for him. These were called [bread for] fasting, [and were] very large. On them stood the flowery arrow.

Some thus offered their offering upon wooden plates, and followed it with five more small *tamales* with a sauce, and others [offered] two cakes made of a dough of amaranth seed and maize—one black, one red,—[instead of offerings of] rubber laid in wooden bowls.

And some [brought] toasted corn, or toasted corn mixed in honey; or S-shaped corn-cakes which were like notched staves or lightning-bolts; [or] butterfly-*tortillas*, *tortillas* of ground corn which had not been softened in lime; cakes made of a dough of amaranth seed and maize, and shaped like shields, arrows, swords, and dolls.

And here, to Mexico, from everywhere, were brought captives, called "tribute-captives," [from] all warlike [places]

Jnic matlactli vnnavi capitulo: itechpa tlatoa in teutl, yn itoca: macuilxochitl, yoan xochipilli.

Çan nenenuhque, ynjc netentiloia tecpantzinco intenuh:
yn jquac neçaujliloia, intla aca tocujchti ipan cioacochiz, anoço cioatl, ipan ocujchcochiz: mjtoaia, quintlaçulmjctia yn jneçaoaliz,
ic quitemacaia, tetech qujtlaliaia, qujtelhujltiaia, qujtemacoaltiaia, in xochiciuiztli, yn menexoaliztli, tlapalanaltilitli, quexiliuiltli,
yuicpa netoloa, nenetoltilnia, ynjc qujcruia, ynjc qujquanix ynjc qujcaxaoaz, cuculiztli.
Auh yn jquac ilhujqujxtililoia, ipan xochilhujtl: achtopa navilhujtl nexochiçaoalo: in cequjntin ic moçaoaia, chilcaoaia, qujnnepantla tonatiuh, in tlaquaia, centlaquaia, ioalnepantla qujmattiuh, tlacujlolatulli in qujia, xochitontli yn ipan ca, monochiçaoa:

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muchi qujqua in velic, çan no nepantla tonatiuh qujmattiuh. Auh yn aca çan qujcaviaia, in iotlaxcalli qujquaia, atle chilli: no nepantla tonatiuh qujmattiuh:
ye tlamacujlti yn jlhujqujxtililoia, iquac ce tlacatl qujmixiptlatiaia, conmaqujaia yn jtlatquj, ipan mjtotiaia, qujtlatzotzonjliaia, qujcujcatiaia:

yoan in ie nepantla tonatiuh, tlacotonaloia, neçuoaia, tlacoqujxtiloia: yoã tlamanjlloia yn jteupan, macujltetl in qujchiujliaia, tamalli: mjtoaia tlacatlaqualli, cenca vevey ipan ycatiuh xuchujtl:

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yn aca quauhcaxitl ynjc conmanjliaia, yoan contoqujliaia oc no macuiltetl tamalnepiloton, molloctiuja: yoan ventetl tzoalli yiol poujia, no cecnj quauhcartica, mantivia, centetl tlilticc, centetl tlatlauhquj.

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Auh yn aca ixqujtl, anoço necunqujtl, anoço zonecujlli, papalotlaxcalli, iotlaxcalli, tzoollaxcalli, tzoolchimalli, tzocalmjtl, tzocalmaquaujtl, tzocalnenetl:

yoan noujian oalraoaloia, in mamalti njcan mexico, moteneoa maltequjma, yn jxqujch techiaoalotoc, yn

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cone quamamalhuaztli—one arrow shafts or wooden drills, projecting forward above the frontal band on the side of the temples and exhibiting *the cone acatl* ("2 reed") or the *mamalhuaztli* (fire-drill) (see illus.). Seler: *The Tonalamatl of the Aubin Collection*, p. 75. *Tlacoxitoque*, in the Aztec text, should probably be *tlacochtoque*.

72. Corresponding Spanish text reads: *"heria, con enfermedades, de las partes secretas, . . . almorranas, podredumbre del miembro secreto, dolores, incordios, etc."*

73. In corresponding Spanish text: *"pasar saimas."*

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796 surrounding us, brought by those [Nahuas] living on the
borders of warring people. Those who had taken these pris-
727 oners, these "tribute-captives," brought them, [and] here
guards watched them.

And if one of them fled and escaped, they replaced him,
they bought a man to take the place of him [who had fled].

776 Then the slaves died, when the feast was celebrated.
And the garb [of Macuilxochitl was thus]: on his lips
there was the imprint of a hand. His face was red and burnt.
He had a crown of feathers. A wing was the burden on his
back, on which was the sun-flag, with quetzal-feathers at the
top. The cotton cloth, which was girt behind, had red edges.
He wore sun sandals.

Fifteenth Chapter, which telleth of the god named Two
Reed (Omacatl).

[773] This Omacatl was god of Uitznauac.[74] It was said that
he invented, created, and introduced banqueting—invitations
to feasts, acceptance [of invitations], the feasting of people.
Through him it came to pass that men gathered together,
that near relatives assembled. To one's house was brought
his image, there to be held in esteem and cared for.

And also it was said that if he was not [so] held in
esteem, like an invited [guest], he would become angered.
He chided one in his sleep or in a dream; he said to him
who dreamed: "Thou! Why dost thou not esteem me? I
shall depart from thee. Already I know what I shall do
to thee."

●[753] And if he was sorely enraged, when one ate he often
caused him to swallow hair which was upon the water and
the food. And when, [as] one said, he ate the god, often he
sickened. Thus he afflicted him: food stuck in his throat;
the water wound about the roof of his mouth like a snake.
His gullet was troubled when he ate. And if he walked, he
stumbled and fell.

776 And thus was his feast celebrated. Whoso ate the image
796 of the god first made a sacred cylinder [of dough]: this was
the bone of the god. The chief man—the priest, the elder of
the city—[made it], a cubit long—fat, round.

And before it was shared among them, first all ate and
drank, drinking wine. And when day broke, they stabbed
Omacatl in the stomach and killed him. Then the sacred
roll was shared, broken in pieces, divided among them.

When it was eaten, [it was] as if a debt had been as-
sumed, as if one were summoned to a feast, and were
forgiven [the debt]. And those who accepted, when the feast
ended, had paid with their stomachs and were clean, because
they had repaid [their debt].

776 And thus was he decked: he had a crown of feathers—

iuuenoaque, yn iuenco onoque, quinealcaqaia yn jnmal-
hoan, yn jntlaaxioan, in maltequjhoan, muchioaia: njcan
quinpiaia, yn calpixque, in cacalpixque.

Auh intla aca tlaieli, intla tlacholoti, ypan tlacaquetzaia,
motlacacoujaia, quixiptlaiotiaia, quixipdatiaia:
in tlatlacuiti, vncan miqujia, yn jquac ilhujqujxtililoia.
Auh yn jnechichioal: tenmacpale intlapaloatzale, tlairtla-
paloatzalujlli, tlairtlapalvilli, yhujtenncale, quachichiquje,
vitonquj yn jtlamamal, vitoncatlamamale, ypan icac,
tenalopanjtl, quetzaltzonio, quetzaltzontecomaio, quetzal-
tzontecome, quetzaltzonteconio, tendapaltica motzinjlpi,
motzinapa, ytonalocac, tenalocaque.

Jnic caxtolli capitalo, ynchpa tlatoa yn teutl, yn jtoca
Omacatl.

Jnjn omacatl, vitznauac, teutl catca, yn jtech tlamjloia,
in piqujlloia, quitocoaia ca ichoatl imactia, in cocaiutl, in
tecoaanotzalizttli, in tetlacamatilizttli, in tetlatlaqualtilizttli:
ymatijan muchioaia yn jnnecentlalilic, yn jnnecenqujxtilic
teoaiolque, techā vicoia, vmpa mactimachoia, necujtlaujloia
yn jxiptla.

Auh no quitocoaia, yntlacamo mavizzilo, yn juhqujma
coaanotzalo, tlavelcuja: tecochpa, anoço tecochizpan teaoaia,
quijlhujaia, yn aquin quitemjquj. Jn ichoatl tleyca yn amo
tinechmavizmati; njmizztlalcahuiz: auh ie ne njcmati, in
tlein mopan njcchioaz.

Auh intla cenca moçuma, yn jquac tlaqualo, mjecpa
tzontli qujxtololtia, in atl, in tlaqualli ipan. Auh yn aquj
yn mjtoa tzuqua, miecpa mococoa: ynjc quitolinja, melcima,
ycopac mjlacatzoa in atl: meltepotlamja in jquac tlaqua:
auh yntla nenemj motepotlamja, metecujnja, motlavitequj.

Auh ynjc ilhujqujxtililoia: yn aquin tzuqua, achtopa
quichioaia, tzumjmilli, yiomjio in teutl catca: çan tlacatl,
tzupixquj calpole, cen molicpidl ynjc hujviiac, vel totomoiac,
mjmjltic.

Auh yn aiamo nemamaco, ec achtopa tlatlaqualo, atlioa,
tlaoano: auh yn otlathujc conjtitzopinja, yn omacatl
conmjctia: njman ic nemamaco, netlatlapanjlo, nenezelhujlo,
in tzumjmjlli:
iquac quaqualo, iuhqujn ic tetzoioteiloia, tetlacaqujtilo,
tetlalhujlo, temolcaoaltilo: ca yn aquiqoc macoia, yn iquac
ie ilhujuhqujçaz, mocujtlaxcolixtlaoaia, mopopooaia, ypampa
ca entlaxtlaoaia.

Jn inechichioal catca: ilhvitznocale, quauhtzoncale, yoā

74. Probably the temple of Uitznauac (Uitznauac calmecac) is meant. *Cf.* Seler: *Collected Works*, Vol. II, pt. 3, p. 82. Sahagún describes it as the 24th temple (*Historia general*, Vol. I, p. 222). The name conveys various other meanings—the south, the *barrio* or part of the city named Uitznauac, the people of that area, or the south house or south temple. *See ibid.*, Vol. I, pp. 137, 197-99, 215, 221, 222, 229, and also Seler: *op. cit.*, Vol. II, pt. 4, pp. 7-8, 9-10.

776 white clay. He had a spray of flint knives, with quetzal feathers.[79] The burden on his back had [a fan of] red ararа feathers. His sun flag was upon it. The sun sign was on his paper vestment,[80] and on his shield. Red was his staff, which had a heart. He had a necklace of the claws of an animal. He had a paper breech-clout. He had rattles and shells. He had sun-shoes.

cuçalvitonquj yn jtlamamal, ytonalopan ipan icac, totonaloio yn jmaneapan, totonaloio yn jchimal, tlauhio yiollotopil, xopilcuxque, yamamaxtli, tzitzile, coiole, itonalocac.

Seventeenth Chapter, which telleth of the god whose name was Left (Opochtli), whom anciently men here worshipped as a god.

This Opochtli was one of the Tlaloca. He was the god of those who lived on the water, who worshipped him.

[773] They said that he made and revealed his creations and inventions—the net, the dart-thrower, the three-pronged harpoon,[81] the pole for propelling boats,[82] [and] the bird-snare.

776 And when his feast was celebrated, offerings of water,
796 food, [and] wine were made; and the cane of corn plants,
[213] scented smoke, incense, and sweet-smelling herbs. These they spread before him, thus welcoming him. They shook their rattle-beards at him. They strewed toasted [pop-]corn grains like hailstones, or like scattered dice. And also his old men, his old women, and the city elders made music for him.

776 As his garb, he wore a paper crown; he was covered with black unguent—a liquid rubber covering; he had a heron-feather spray with single quetzal feathers. He wore a paper breech-clout [and] had a paper vestment [over his shoulders] with the sun-emblem.

Jnic castolli vmome capitulo, ytechpa tlatoa, yn teutl, yn itoca catca opuchtli: jn quimoteutiaia ie tecauh, nican tlaca.

Inin opuchtli, ipan mixtoaia, tlaloc: atlaca inteuh catca, quimoteutiaia.

Jnh quitoaia, ca ichoatl itlatxintil, ytlanextil, quipextli, quitetititi in matlatl, yn atlatl, yn mjnacachalli, yn avictli, tzonoaztli.

Auh yn iquac ilhuiquiztililoia, atl, tlaqualli, vctli, in ventli muchioaia: ynan cintopilli, xuchitl, yietl, copalli, yiauhtli, quitepevilioia, ic quinanamiquja: chicaoaztli concacalachiliaia mumuchitl quichaiavilioia: iubqujn tecivitl povia: no yoā quicujcatiaia, yn iveviocan, yn jlamaiocan, çalpoleque.

Eighteenth Chapter, which telleth of the god named Our Lord the Flayed One (Xipe totec).[83]

He was the god of the seashore people, the proper god of the Zapoteca.

776 His gifts, [which] he dealt out, his particular creations, his
● 753 attributes, with which he visited people, which he gave them, [were] blisters, sores, smallpox, ophthalmia, maladies causing watery eyes, infected eyelashes, lice about the eyes, fogging of the eyes, filling of the eyes with flesh, withering of the eyes,[84] cataracts, glazing of the eyes.[84]

776 Those who were affected, we men thus sickened, would
796 thereupon vow to him, saying [that] therefore we would keep on, having donned it, his skin, on the celebration of the Feast of the Flaying of Men.

All hastened pursuing in a company, wrapped in skins [of men], [blood-]stained, dripping [blood], gleaming [with

Jn tlachichioal catca: amacale, tlaçalli, tlaolaltilli, aztatone, quetzalmjiaoaio, amamaxtle, tonaloio.

Jnic caxtolli vmey, capitulo, ytechpa tlatoa, in teutl: yn itoca, xipe totec.

Anaoatl itconh: tzapoteca in vel inteuh catca,

yn itequiuh poujo, yn itcoian ytlachioal, yn inetzcavil: ic temotlaia, ic tzonzaia, ichoatl quitemacaia, in totomoniliztli, papalanilistli, çaçaoatilistli, ixcuculiztli, ixchichitinalistli, intenpipinquilistli, ittamaçoliciuistli, ixxiauhpachiuilistli, ixnacapachiuilistli, itoxocivistli, intzolicivistli, itzcayciuistli.

Jn aquin ipam muchioaia, yn cuculiztli toquichti, yuicpa monetoltiaia, yuicpa mjtoaia: ynic onmaquix yn jiecaio, ynic itlan aquix, yn iquac ilhuiquiztililo: motocaiotia, tlacaxipeoalistli:

tlapainaltiaia, tetocaia, mjequjntin momanaia, muchinti ouiuiuj, chichiinoatiuj, chichipic-tiuj, tzocuetlantiuj in

79. *Cf. Sahagún, Historia general*, Vol. II, p. 388 (*tzapaquachichiquilli*).

80. *Cf. Seler (Gesammelte Abhandlungen*, Vol. II, p. 531) *for explanation of manta del mi.*

81. ". . . *un dardo de tres puntas que se llama mixcuachalli.*"—Sahagún, *op. cit.*, Vol. III, p. 172. The corresponding Spanish text on Opochtli, contains the same information: ". . . *se come fuego, aunque no tiene, sino tres puntas,* [marginal insertion, partly missing: *(a?) triangulo (os? imo tridente)*] *con que hiere, a las veces; y tambien es el mismo arco.*"

[501] 82. Standing in the boat, they propelled it with a long pole. The Spanish text uses the term *remo*, *oar*, which is technically inaccurate.

83. Seler (*Translation of the Aubin Collection*, p. 109) cites Herrera (*Hist. gen.*, Lib. III, cap. 13) to indicate that Xipe enjoyed special honor in the Tuxtlan district. A *close* discussion of the "*orejones y chapeteros*" is given in Sahagún, *Historia general*, Vol. III, p. 133. See also note 89.

84. Meaning problematical.

well-matured, the gray-headed, the white haired; and the old women.

Of these it was the exclusive privilege that they should drink wine.

And when they had drunk their fill, thereupon all went to their houses, dispersed and scattered.

Some went off weeping; some danced the warriors' dance; they danced the ceremonial dance; some walked weak-kneed; some went shouting.

And first the wine-makers were entertained; they rested from their office.

It was explained that for four days they should fast and abstain during their work, lest [the wine] sour.

They should look to their strict abstinences; no man might lie with a woman, nor a woman with a man.

[And] none might taste the wine, nor the syrup [from which it was made], while it was being prepared.

One might not even dip one's finger into it; one paid it reverence and treated it delicately, until the wine was tapped.[120]

And of him who secretly tasted it, who in secret drank some, even tasting only a little, it was said that his mouth would become twisted, it would stretch to one side;[121] to one side his mouth would shift; it would be drawn over.

And if one were lame in one hand, or if his arm or leg quivered, or a hand or foot became misshapen, or the foot shook, or his eyes trembled, or his lips quivered, or if one were possessed by a devil, it was said that the green mountain gods had been angered by him.

And when the day broke, thereupon took place the disposal of the remains. At the distribution, only the relatives, the people of the household—his family, they of the same parentage, of the same womb, those of the same clan [took part].

They called it the distribution of the leftovers; then all the food and drink were consumed, used up—all finished.

And they left nothing of what still remained of the dregs in the vessel, of the wine, of watered wine,[122] of fruit wine,[123] of white wine, of sleep-producing wine.

And he who had the images made, if he had the goat, as was said above, he was then cured. And he who was to have drowned but did not die, when he caused the images to be made then paid his debt and thus fulfilled his vow.

And all their adornments—their paper garlands worn over one shoulder [as a sign of death or of one to be slain before the gods], their staves of round thick reeds, and their flame-sticks,[124] their cloud-bundles;

and the turquoise cups and their little sauce bowls with calhuiyque, in ie quaiztaque, in ie tzonistaque, yoan ilamatlaca yn jlamatque:

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ixhoan vel innemac catca, in vetli in quinque.

Auh in otlaivintic, niman ia ic viujloa, cecenmanoia, xixitinjoa:

yn aca mochoquilitiuh, yn aca moquichiuitiuh, mjtotitiuh, mmmamatiuh: yn aca tetzauilitiuh.

Auh in vetlali, achto molcaxaltiloia: çan no ommoca yn inquijuh, yn jchiujl:

tlacaquitiloia, navilhuitl maçanaia, quiyeçaujliaia yn inquijuh, ynic amo xocuiaz:

vel mopiaia, vel motlacaxaltiaia, amo cioacochia, amo [834]
equijchcochia, intla cioatl:

çan niman aiac vel ontlapaloaia yn vetli, yoan in necutli, ynic muchioaia:

aiac inmanel imapil, conaqujaia, vel ymacaxoa, vel mallaujloia, yn inquijchica, moiacaxapoctlaz yn vetli.

Auh yn aquja, ichtaca tlapaloaia, yn tlachtaca yia inmanel 753
çan tepitzin ocuepalo: iuh mjtoaia tennecujlivia tepantiliviia, avic mamamana avic xoquivi yn ite:

yoan in aca matricolinjia, yma quicuecuetza, icxi quicuecuetza, macopichauj, icxicopichauj, icxicuecuechca, yhixatonco, tenpapatlaca, tenviviioca, itech quineoa: mjtoa, equjtlavelique in xexeuhque tepicme.

Auh yn otlathuje, njman ie ic apenalo: yn apoca çan 782
ixhoan, yn ioniolque, in vel icalloc, in centlaca, cemeca, in 592
vel icujtlacolloc, yn vel inecaioc: 755

motemoua apenalo, iquac cempoliuja tlatlamj, in quezqujch mocaoaia, in atl, in tlaqualli:

yoan in oc quezquich omocauh xaiocmjc in vetli, in [273]
aiuctli, in tlachialvetli, in intac vetli, in cochvetli.

Auh yn tepiquinj, in tepiquj: intla coacivi, yn juh conjn- 755
tlacpac, ic patiz: yoan yn aquja atlan miquinquja ynjc amo 782
mjc: ixhoad, ynjc tepiquj, ynjc mortlaoa, ynjc quinelilia
ynnetol.

Auh yn jaquich, yn jmachichical, yn jntlaquen, yn jmamanaspan, yn jmomapil, yn jntlapetlanjlquauh, yn jmaisuhcocul:

yoan yn jxchalchiuhxical, yoã yn jntlaquaia molcaxtoaxti,

120. *Cf. Seler, op. cit., p. 29*, citing marginal gloss in *MS Bibliqueo del Palacio*. Cf. also explanation in Sahagún, *op. cit.*, Vol. I, p. 38.
121. *Probably tenpantiliviia is meant. It then appears in MS Bibliqueo del Palacio (Cf. Seler, loc. cit.)*
122. *Possibly atevoli.*
123. *See Molina (Vocabulario).*
124. Alexis Tremaux, *Histoire de Mexique* (H. Tremaux-Campana, ed.; Paris: P. Jannet, 1853), Vol. I, p. 300, describes this as a light flame-colored cloth: ". . . *un etoffe dit qu'il en avoit des flammes et des étincelles.*" Seler (*op. cit.*, p. 30) calls it a lightning stick (*Blitzholz*).

And Afterwards, at night,

X 796 they ate and drank, and held flowers and those canes of perfume. And they sat in their seats. And each one began to boast of what he had gained, and of the distant parts which he had reached. And he belittled the others for their counting for little; [for] neither did they have as much as he, nor had they gone to distant places, as he had. In this the ones made a great mock of the others for a long space of the night.

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mauan flores: y aquellas cañas de perfumes, y assentauanse en sus assientos: y començaua cada vno a jactarse, de lo que auja ganado, y de las partes remotas, donde auja llegado: y valdonaua a los otros de que eran para poco, nj tenjan tanto, como el, nj aujan ydo a partes remotas como el: en esto tenjan gran chacota, los vnos con los otros, por gran rato de la noche.

The Tenth Movable Feast

In the sign which they named ce malinalli, in the second house, named ome acatl, they celebrated a great festival; for they said that this was Tezcatlipoca's sign. In this feast they fashioned the image of Omacatl, and one who felt devotion took it to his house that it might bless him and cause his goods to increase. And when this took place, he kept it and preferred not to let it go. He who would let this image go, waited until the next time when the same sign reigned. Then he returned it whence he had taken it.

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La decima fiesta mouible

En el signo que llamauan ce malinalli: en las segunda casa llamada vme acatl, hazian gran fiesta: porque dezian que esto sino era de Tezcatlibuca: en esta fiesta hazian la ymagen de Omacatl, y alguno que tenja deuocion, lleuauala a su casa: para que le bendixesse, y le hiziesse multiplicar su hazienda, y quando esto acontecja tenjala, y no la queria dexar: el que queria dexar esta ymagen esperaua, hasta que otra vez, reynasse el mismo signo: entonce la lleuaua adonde la auja tomado.

The Eleventh Movable Feast

In the sign called ce tecpatl, in the first house, they brought forth all the ornaments of Uitzilopochtli; they cleaned them and shook them out; and they put [them] in the sun. They said that this was his sign and that of Camaxtli. This they did at Tlacatecco. Here they set out, on this day, many kinds of food, very well cooked, like that which the lords eat. They presented all of them before his image. After they had remained there a while, the officials of Uitzilopochtli took them up and divided them among themselves, and ate them. And they also incensed the image and offered it quail. They struck off their heads before it, so the blood should be shed before the image. And the lord offered all the precious flowers which the lords used, before the image.

La onzena fiesta mouible.

En el signo llamado ce tecpatl. En la primera casa sacauan todos los ornamentos de Vitzilobuchtli, los linpiauan, y sacudian, y ponjan al sol: dezian que este era su signo, y el de camaxtle: esto hazian tlacatecco: aquj ponjan, en este dia, muchas maneras de comjdas, muy bien guisadas, como las comen los señores: todas las presentauan, delante de su ymagen, despues de auer estado vn rato alli, tomauanlas los officiales, de Vitzilobuchtli, y repartianlas entre si, y comjanlas, y incensauan tambien a la ymagen, y ofrecianla codornizes, descabeçandolas delante della: para que se derramasse la sangre delante la ymagen: y ofrecia el señor todas las preciosas flores, que vsan los señores, delante la ymagen.

The Twelfth Movable Feast

In the sign named ce ocomatli they said that the goddesses called Ciuapipilti came down to the earth and [that] they harmed the boys and girls, afflicting them with palsy. And if anyone, at this time, sickened, they said that [the Ciuapipilti] had caused it: that he had come upon them. And the fathers and mothers on these days did not let their children go outside the houses, so that they might not come upon these goddesses, whom they held in great dread.

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La dozena fiesta mouible.

En el signo llamado ce Ocumatli: dezian que descendian las diosas llamadas cioapipilti, a la tierra: y dañauan a los njños, y njñas, hiriendolos con perlesia. Y si alguno en este tiempo enfermaua, dezian que ellas lo aujan hecho, que se auja encontrado con ellas: y los padres, y las madres, estos dias no dexauan salir a sus hijos, fuera de casa: porque no se encontrassen, con estas diosas, de las quales tenjan gran temor.

4: Sahagún M-5 (1529-1590) 1952 NU7 Aztec NU7

776 **Secund Chapter**, which telleth how they considered a god one named Titlacauan or Tezcatlipoca; even as an only god they believed in him.

Of this one who was called Titlacauan they said that verily his were the heavens and the earth. All these in truth he made. And he gave to men all that which was necessary; that by which all live; that which can be drunk. He gave riches to men; he made them prosper.

And also of Titlacauan they said [that he was] invisible—like the darkness; [like] the wind.[1] When sometimes he called out to one, he spoke like a shadow. Verily, what one knew within one, [that] he knew. There was much calling out and praying [to him]. It was said to him:

"O protector of all, O giver of life, O Titlacauan, pity me, give me what is necessary for my life and for my strength—of thy gentleness and sweet essence. For now there is want; there is fatigue in gaining one's needs. [This] now there is upon earth. Take pity upon me; incline thyself to me. For I am thy orphan, I am poor, I am in need. Do I, perchance, serve thee in nothing? For I sweep, I sweep up rubbish, I lay fires there where I attend thee, there in thy poor house. Ah! Quickly slay me, trample me with thy feet! Ah! May my body come to rest!"

776 753 And also they said of Titlacauan that he gave woe and affliction. And men he burdened and scourged with plagues which were great and grave —leprosy, boils, dropsy, cancers, the itch, haemorrhoids, piles, chilblains,[2] and other sicknesses.

And when he laid these upon men, it was when he was wroth—that someone had forsaken his vows and promises, and that he had mishandled the fasting; that a man had lain with a woman [or] a

Injc vme capitulo, itechpa tlatoa in quenjn Dios vel ipã qujmatia in iehoatl in mjtoa Titlacaoan, anoço Tezcatlipuca in jubqujma ipan qujmatia ce dios.

In iehoatl in moteneoa titlacaoa qujtoaia ca iehoatl ilhujcaoa tlalticpaque, iehoan muchi vel quichioa: yoan muchi quitemaca, in ixquich in tetech monequj, in nemoalonj, yn ioalonj, iehoatl tecuiltonoa, iehoatl tetlamachtia:

auh yoan in Titlacaoã qujtoaia, amo hitonj, çan iuhqujn ioalli, i ehecatl in quẽmã aca qujnotzaia, çan iuhquj ceoalli tlatoaia, vel teitic tlamati, mati, cenca tzatzihloia, tlatlauhtiloia, ilhujloia,

Tloquee, naoaqueie, ipalnemoanje, titlacaoane; xinechmotlaocolili, ma xinechmomaquili, in notechmonequj in nonenca, in nochicaoaca, in motzopelica, in maviaca ca ie mihiiovia, ca ie mociavi, ie vmpa õquiça in tlalticpac, ma xinechmocnoitili, ma xinechmocnomachiti, in njmocnotlacauh in nitoxonqui, in nioaçonqui. Cuix atle nimjtznochivililia, ca nitlachpana, ca nitlacuicui, nitletlalia, in vncan nimjtznotlatolchialia, in vncan mocnochã. auh manoço cuele xinechmotlatlatili, xinechõmocxipachilvi, ma cuele nicceujto in nonacaio.

Auh yoan in titlacaoan, qujtoaia, ca no iehoatl in qujtemacaia in netolinjliztli, in conoc teupouhquj: yoan tetech qujtlaliaia, ic temotlaia in cocoliztli, in vey, in ouj, in teucocoliztli, in nanaoatl, in tlanquaalauaztli, in qualocatl, in xiiotl, in xochicuiztli, in quexiliujliztli, in xoteuconaujliztli: yoan in oc cequj cuculiztli.

Auh in jquac tetech qujtlaliaia, iquac in iolitlacoloia: yn aqujn amo qujneltiliaia, yn jnetol, yn jtlacemitol: yoan in qujtlacoaia in necaçaliztli, yn ac ipan

1. Tezcatlipoca, according to Cano (*op. cit.*, p. 19), signified the nocturnal cycle and was connected with the moon and all the stellar gods. Hence he brought misfortune, death, and destruction, and was associated with witchcraft. Always young (*xiipacdel*), he was regarded as patron of warriors, and sometimes called Yaotl (war). For this reason he was also connected with Uitzilopochtli. See also Edward Seler: *Collected Works* (J. Eric S. Thompson and Francis B. Richardson, eds.; Cambridge, Mass.: Carnegie Institution of Washington, 1939). Vol. I, Pt. 2, p. 29, and Anderson and Dibble, *op. cit.*, Book I, p. 2.

2. Problematical; possibly to be related to contemporaneallall (Simeon, *Dictionnaire de la langue nahuatl ou mexicaine* [Paris: Imprimerie Nationale, 1885]; Sahagún, Robredo ed., III, p. 166).

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woman with a man, or that otherwise the fasting had been broken.[4]

776 And when the sick man suffered greatly, he prayed much to him, he cried out to him, he reached his
755 hand toward him.[4] He said to him:

"O Titlacauan, abate [my suffering] for me. May I do no more for thee—may I no longer hear nor serve [thee]! But if now thou shalt heal me, I vow to thee that I shall serve thee. If I shall gain something for myself, I shall not eat of it of a morning,[5] but do thou come to set it at thy foot. I shall bring it [to thee]."

And the sick man [who was] in sore straits, who might not recover, who could not now end [the suffering], who could now endure no more, sometimes berated [Titlacauan]. He said to him:

"O Titlacauan, thou sodomite! Now that thou takest thy pleasure [with me], slay me quickly!"

Some Titlacauan then healed, not angered by this. And some nevertheless then died for this.

776 And Titlacauan they also named Tezcatlipoca, and Moiocoiatzin, Yaotzin, Necoc iaotl, and Neçaualpilli. And hence was he called Moiocoia[tzin]: that which was in his mind, that which he thought of, he forthwith made. No one invented [anything for him]; none might prevent him. And in the heavens and all the earth around, whomever he wished he might endow; he would enrich him. And whomever he wished, he might afflict. And whenever he might be wroth, or might so wish, or when he was neglectful, he would bring down the heavens above us, and we should perish.

And Titlacauan, [who] extended throughout this
[778] world, was therefore besought, called to, and prayed to. And everywhere they set up his sanctuaries, shrines[a] by the road, at crossroads. Everywhere he was awaited. And in the shrines they had fir branches laid on the five days with which the twenty-day [month] ended.[6] Always they went to do this on each of the [five] days with which each month ended.

Enough.

cioacuchi oquichtli, yn ac ipan oquichcuchi cioatl: yoan axoc monecaoalujlequj.

Auh in jquac in cenca tlalhiiouja cucurquj, cenca qujtlatlauhtia qujtzatzilia, ymac tlatetotoc; qujlhuja.

Titlacaoane, ma oc xinechmocaxaujli, macaocmo iuh njnochioaz, ma onjcac, ma oc notlaiecul: auh intla oc tinechmopatilia, moujctzinco njnonetoltia, ma njmjtznotlatlaiecultilia: intla itla njcnonenextilia, camo njctlacaquaz, çan mocxitzin ic ticmoquechiliqujuh, nican: njcujcaz.

Auh in cucurquj cenca tlanauj, yn amo vel pati, yn aoc ontlaiecoa yn aoc vel i: in quenmanjan cahoaia: qujlhujaia.

Titlacaoane, cujlonpole: ie tonmotlatlamachtia, manoço cuele xinechtlatlati:

in cequjntin njman qujnpatiaia amo ic qualanja, y cequjntin tel njman ic miquja.

Auh in titlacaoan, no qujtocaiotiaia tezcatlipoca, moiocoiatzi, iaotzi, necoc iaotl, neçaoalpilli: auh ynjc motenteoa, moiocoia, in tlein qujiocoia, in tlein qujlnamjquj, njman qujchica: ziac qujiocoia, ziac quelleltia: yoan yn ilhujcatl, yoan in jxqujch anoaotl tentica, yn aqujn qujnequj qujcujltonoz, qujcujltonoa: yoan yn aqujn qujttitiz, in cococ teupouhquj, qujttitia. Auh yn iqujn moçomaz, immonenequitz, yn jqujn tlatziuiz, qujoalpachoz yn ilhujcatl topan manj, tipopoliuinque.

Auh yn titlacaoa, qujcentzacutimanca yn njca ynic notzaloia, in tlatlauhtiloia in tzatzililoia: auh noviian qujtlalilia yn jchial, in mumuztli in vtlica, in vmaxac, noujian chialoia. Auh in mumuzco acxoiatl qujtlaliliaia, ynjc tlamacujlti ilhujtl, ynjc tnonoqujça cempoalilhujtl: muchipa iuh mochiuhtiuja, yn jpan cecentetl ilhujtl, ynjc tlantiuh cecempoalilhujtl.

ie inqujch.

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3. The corresponding Aztec text of this passage has occasioned much controversy, probably because the expression is unusual.
4. See Pl. 7.
5. In "Vocabulario de Sahagún" (p. 171, n. 7), Garibay notes that *chontequi* may also be more literally rendered "spouse; a one 'owner (form) a mother, etc.'"
In this paragraph, we have read *nijnjaz* as *ni-c-naz*; it might equally well be *ni-naz* (I shall sing).
So, "Yo cantaré," in the corresponding Spanish. See, however, Molina, *op. cit.* (*cantar*), and Andrews and Dibble, *op. cit.*, II, pp. 16, 102. The term *cuecuelli* is variously translated.
6. See Pl. 8.

X 787 Twenty-second Chapter, which telleth of the
776 eleventh sign, called One Monkey, and of its fortune.
It was said of those then born that one was a man of
776 good standing, friendly, amiable, and happy, given
753 to music and the other arts. And it was said that at
784 this time descended to earth those who were the
"Goddesses"; and that those whom they met on the
road or in paths between houses they injured and
visited with sickness. And for this reason, when it
was this day sign, no one could fare forth. And one
who then sickened the physicians forthwith abandoned.

Inic cempoalli vnome capitulo, itechpa tlatoa, inic matlactetl oce machiotl, in itoca ce oçomatli: ioan in itonallo, quiimach in aquique vncan tlacatia quall: iiollo catca, teicnjoan, tlaçotlalonj, papaquinj, quimocuitlaviaia in cujcatl, ioan in oc cequj tolteca-iotl: auh quil in jquac oaltemoia, in aquique cioateteu in tlalticpac: auh quil in aquique quinnamjquia, in vtlica, in anoço caltzala quitlaueliaia cocolizttli itech quitlalia: auh ipampa in jpan in tonalli catca, aiac vel quiçaia: auh in aquin iquac mococoaia, çan njman quixnaoatiaia in titici.

787 One Monkey set in. This Monkey [day sign] they
regarded as favorable.
776 But also they said that at that time the so-called
"Princesses" or "Goddesses" descended. It was the
784 time when they were expected, the time of their
arrival. At this time they looked upon the children
855 with much apprehension. They simply shut them in
the houses; they did not wish them to appear at the
entrances or on the road, so that [the Goddesses]
would not come upon or harm them. Perhaps one
of them would have twisted lips, or a shrunken
mouth; or be cross-eyed or of weak vision; or his
lips would quiver or quake; or he would be mad-
dened—a devil would possess him and he would
foam at the mouth; or he would have withered,
twisted arms; or be lame, etc.

Moquetza ce oçomatli: inin oçomatli, quiqualittaia:

auh ioan quitoa, no uncan temoaia inchiclpan, imaçia, in motzneoaia cioapipilti, cioateteu, oenca vncā quintlamauhcaittiliaia in tepilhoan, çā quintzatzaquaia calitic, amo quimonequixtitlania, in quiaoac, in vtlica, inic amo motenamjctizque, quimjtlacozque, aço aca tennecuiliviz, temputziviz, ixnecuiliuiz, ixvitzaliviz, iten papatlacaz, iten viujiocaz, iollotlauelilotiz, itech quineoaz, tenqualacquiçaz, matzicoliuiz, macopichauiz, icxi quiujlanaz. Etc.

776 And if someone began to sicken, the physicians
told him that he would become dangerously sick;
753 he would not recover. For he had come upon the
Princesses, and they had set upon him; it was the
time of their descent and arrival when [this sickness]
began. For it was [so] willed.

auh intla aca ipan opeuh mococoa, quiteilhuiaia in titici, ca tlanauiz, aocmo quiçaz, ca omotenamjcti, ipan oquiçaque in cioapipilti, ca intemoian, imēcoian in opeuh, ca oeleuiloc:

And likewise it was said that if someone were of
good standing, of a good day sign, and able, if at this
time they injured him, they said that the Princesses
had indeed willed it upon him and that he had con-
tended with them.[1]

auh no ioan mjtoa, intla aca qualli yiollo, in qualli itonal, ioan qualli itlachielix: vncan quitlacalhuiaia, quitoaia: ca çan oqueleuiçque, oquinmonamjcti in cioapipilti.

1. Corresponding Spanish text: "Y si alguno que era bien dispuesto, enfermaua en estos dias, dezian: que las diosas le auian demandado la enfermedad, y se le auian quitado."

BEHOLD THE APPENDIX OF THE FIFTH BOOK. HERE ARE TOLD THE DIFFERENT THINGS WHICH GOD'S CREATURES, THE IDOLATERS, WRONGLY BELIEVED.

IZCATQUJ YANCA INJC MACUJLLI AMUXTLI: VNCAN MJTOA, YN JZQUJTLAMĀTLI ITECHPA CHICOTLAMATIA IN JTLACHIVALOAN DIOS, IN TLATEOTOCANJME.

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First Chapter, which telleth of the white amaryllis.[1]

This kind of flower was thus called — white amaryllis (*omixochitl*). And also a kind of sickness — decaying of the genitals — was also called *omixochitl*, because indeed in some such manner as [the flower], so was [the member] scarified. And so did the ancients invent, and so deceive themselves. It was said of him upon whom this sickness, which they called *omixochitl*, settled, that it began thus: perhaps one had urinated or stepped upon it; or one had smelled it many times. It was as if it had thereby bewitched him. In such manner did they deceive themselves.

Injc ce capitulo, ytechpa tlatoa in omjxuchitl.

Injn centlamantli xuchitl: iuh motocayotia in omjxuchitl. Auh no centlamantli cocoliztli, tlapalanaltiliztli: no motocayotia omixuchitl: ichica ca çan vel iee injc ca, injc tzitziquiltic: auh injc compjquj, in juh mocxtlacavixia vevetque: qujlmach in aquin ytech motlalia, injn cocoliztli, in motocayotia omjxuchitl: ic peoa, in aço ypan omaxix, anoço oipan moquetz: in anoço mjiecpa oquinecu, iuhquj injc qujxoua, in juh mocxtlacavia.

Second Chapter, which telleth of the poinsettia.[2]

This kind of flower [was] fragrant. And yet another kind of sickness of the genitals was called *cuetlaxochitl* (poinsettia). And this sickness was especially the lot of women — particularly their sickness; not of men. And of this ill it was said that thus did it begin — so were the ancients deceived: they had perchance stepped over it, or smelled it, or else sat upon it. Therefore it then cast a spell upon her; thus it befell her. And hence mothers restrained and scolded their daughters; they said to them: "Do not smell it; do not jump over this flower; [the sickness] will be settled upon you."

Injc vme capitulo, ytechpa tlatoa in cuetlaxuchitl.

Injn centlamantli xuchitl, ineconj. Auh oc no centlamantli tlapalanaltiliztli, no motocayotia cuetlaxochitl: auh ynjn cocoliztli, oc cenca inpan muchioa in cioa, oc cenca inococolia: amo no yehoan in toquichtin. Auh injn cocoliztli: qujlmach ic peoa, in iuh mocxtlacavia vevetque: in aço oquicuencollhuj, in anoço oquinecu, in anoce oipan motlali: ipampa in juhquj ic qujxoua, ic itech motlalia. Auh ipāpa in tenanoan quintlacavaltiaia, qujmauaya in jmjchpuchoan, qujmjlhuiaya: macamo xiquinecuican, ma ypan ancholoti injn xuchitl, amotech monanaz.

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1. *Omixochitl*, according to Sahagún, *op. cit.*, Vol. II, p. 354, is the same as *cocoxochitl* (*Polianthes tuberosa* L., *P. mexicana* Zucc., *P. gracilis* Link), a fragrant flower appearing in July and August, used as a febrifuge. Johnston (Gurlley ed.), Vol. IV, p. 347: *Polianthes tuberosa*, *P. mexicana*. Seler, *op. cit.*, Vol. II, Pt. 3-4, p. 89: "'bone flower' — 'a white flowering Amaryllidaceæ or Iridaceæ.'"

2. *Cuetlaxochitl*. Francisco Hernández: *Historia de las plantas de Nueva España* (México: Imprenta Universitaria, 1943), Vol. III, p. 950: *Euphorbia (poinsettia) pulcherrima* Willd. Paul C. Standley: "Trees and Shrubs of Mexico," *Contributions from the United States Herbarium*, Vol. 23 (Washington: Government Printing Office, 1923), Part 3, p. 680: *cuitla-cuechtli*, used in a decoction for moving women to increase lactation. Johnston (Gurlley ed.), Vol. IV, p. 331: *Euphorbia fastuosa*.

252 it over." Or if, perchance, her husband had gone somewhere distant, she said: "Now he cometh, for he hath kicked over my tortilla."

napa veca oya, quitoaia: ca ye hujtz, ca quioaltilicçac yn notlaxcal.

861 Fifteenth Chapter, which telleth of small children who licked the surface of the grinding stone.

Injc caxtolli capitulo, ytechpa tlatoa yn pipiltotonti quixpalos metlatl.

When small children licked the surface of the grinding stone, the mothers chid and scolded their young ones for it, and restrained them from it, saying to them: "Do not lick the grinding stone; your teeth will thus quickly break and fall out." Because of this, they filled their small children with great fear, so that this would not befall them.

In jquac pipiltotonti quixpapalos metlatl: yc teaoaia, yc quimaoaia, yc quintlacaoaltiaia in tenanoan yn inpilhoan, quimjlhujaia: macamo cicpapalocan in metlatl, yc icuhca cocotoniz, yciuhca vevetziz in amotlan. Ipampa yn, cenca quimjmacaxiltiaia in pipiltotonti: injc amo iuh ynpan muchioaz.

Sixteenth Chapter, which telleth of him who leaned against a square pillar.

Injc caxtolli oce capitulo, ytechpa tlatoa: yn aquin itech motlatticac tlaquetzalli.

When they saw one who leaned against a square pillar, there also was folly of the natives;[15] they chid him for it, and restrained him from doing so; they prevented their children from doing it. They said to them: "Do not lean against the pillar; it is a liar." Thus did they speak: "It giveth one lies; it is like unto one who lieth." [With] this, they terrified the children lest such might befall them and they tell lies.

In jquac aca quittaia, in itech motlatticac tlaquetzalli: no vncatca innetlapololtiliz, in njcan tla: yc teaoaia, ic tetlacaoaltiaia, ic quintlacaoaltiaia in ynpilhoan, quimjlhujaia: macamo itech ximotlattica in tlaquetzalli, yhiztlacati: iuh quitoaia: ca iehoatl quitemaca in iztlacatiliztli, itech quicuj: in aquin ihiztlacati. Inin, cenca quimjmacaxiltiaia in tepilhoan: injc amo iuh inpan muchioaz, ynic amo yhiztlacatizque.

861 264 Seventeenth Chapter, which telleth of the maidens who ate standing.

Injc caxtolli onome capitulo, ytechpa tlatoa yn ichpopuchti in çan moquequetztimanj tlaqua.

In times past, when the natives saw their maidens eat standing, they also restrained them from it. They prevented their children from doing so. They said to them: "Eat not while thou art standing. Thou wilt marry far from here.—Who will follow thee?" It was said that it would befall one that she would marry in a distant place; she would be taken somewhere far away, not in her own city where she lived.

In ie vecauh in njcan tlaca: in jquac in quimjttaia in jmjchpuchoan ỹ çan moquequetztimanj tlaqua: no yc tetlacaoaltiaia, ic quintlacaoaltiaia in jnpilhoan, quimjlhujaia: macamo ximoquetztica in titlaqua, veca timoochotis, ac mjtzicitocaz: quijmuch iehoatl ipan muchioaia, in veca moquichvatia, in cana veca vico: in amo yaltepeuh ipan nemj.

846 753 Eighteenth Chapter, which telleth how maize cobs were burned.

Injc caxtolli onney capitulo, ytechpa tlatoa: in quenjn motlatia olotl.

When one had just given birth to a child, she who, residing there, had given birth should not then burn maize cobs. It was said that if there [maize cobs]

In jquac aca mjxivia, avel vncan quitlatiaia in olotl: in vncan onoc mjxiuhquj, quil intla vncan tlatlaz: yc ichchichitinja in piltontli. Auh intla ça

15. *In mjnor dor read thus.*

were to be burned, because of it the child's face would be pock-marked.[16] And if maize cobs were to burn there, first she passed and carried them before the child's face,[17] so that such would not befall him—so that his face would not be pock-marked.

vncan tlatlaz in olod: achtopa ijxco conqujqujxtilia, ijxco convivica in piltontli: injc amo iuh ipan muchioaz, injc amo ichichitinja. 846 753

Nineteenth Chapter, which telleth of the woman with child.

Injc caxtolli onnavi capitulo, ytechpa tlatoa: yn cioatl otztli. 843

The woman with child might not look at one whom they had hanged, because, it was said, when she gave birth, the child would come forth with a cord of flesh wrapped about his neck. Wherefore in times past they frightened pregnant women from doing so.

In cioatl otztli, amo vel qujttaz in aquin ie qujpilloa: yehica, qujlmach in jquac mjtiviz, nacatica oalquechmecaiotiaz in piltontli. Ipampa yn, ic qujmjmacaxtiltiaia in ie vecauh in ootzti.

Likewise, when a woman was with child during an eclipse of the sun or moon, she might might not look at it. It was said that if she saw it, her child would be harelipped. But in order to forestall this, the woman with child placed an obsidian knife in her bosom; it was said that thereby her child would not be harelipped.

No yoan yn jquac otztli cioatl, in jquac qualo tonatiuh, anoço metztli: amo vel qujttaia, qujlmach intla qujttaz: tenquatic iez in jconeuh. Auh injc qujpalcviaia otztli: ytztli ixillan contecaia, qujl ic amo tenquaiviz in piltontli. [821]

Neither might she chew asphalt,[18] it was stated, lest the child be harmed in suckling[19] when he was born. And she could not walk about at night; it was felt that her child would be one who cried much. Likewise men might not walk about by night; perhaps they would come upon a ghost; perhaps the child would suffer a sickness of the heart. And so that this would not happen, the woman with child placed a pebble, or ashes from the hearth, or wormwood,[20] in her bosom. And the men [carried] a pebble, or tobacco [on the chest]; for it was said that also, at that time, [the child] might acquire what they called a swelling.[21]

Amono vel qujquaquaz in chapuputli, qujl ic amo motentzoponjz in piltontli: in jquac otlacat. Yoan amo vel iooal nenemiz, qujl cenca chocanj iez in jconeuh: no iuhquj in toqujchtin: amono vel iooal nenemjz, anoçe itla qujmonamjctiz, aço mjmjquiz. Auh injc amo iuh ipan muchioaz otztli: xalteti, anoço tleconextli ixillan qujtema, anoço iztauhiatl. Auh in toqujchtin xalteti, anoço picietl: iehica qujl no vncan qujcuj, in qujtoa: aiomama. 843 753

16. Corresponding Spanish text: *"la cara del niño, que sale marcada: sería pecosa o hoyosa."*

17. *Ibid.*: *"tomandolos primero en la cara del niño, llamandolos por encimas: sin tocar en la cara."*

18. *Chapoputli*: *"ayuntó de asfalto; hasta de judeo. . . . Los indios le acaban antiguamente cerca masticarlo"* (*chapopotle* — Santamaría, *op. cit.*, Vol. I, p. 488). The corresponding Spanish text has *"aquel betun, que llamó tecitli."* On the relationship between *tecitli* and *chapoputli*, see Sahagún (Garibay ed.), X, 34, 18 and 27; and also Vol. IV, pp. 333, 364, for definitions.

19. Corresponding Spanish text: *"criaremos espantos, que llamán tzentzontapanis, que muerden dellos, los criaturas recien nacidos: y caminan de que quando muerde la criatura, si es muerto de presto la cura la sus, de la boca, lastimarse en el palador: y luego quedo muerto."* Cf. also Sahagún (Garibay ed.), Vol. IV, p. 344; and Bernardino de Sahagún: *Historia general de las cosas de Nueva España* (Carlos María Bustamante, ed.; México: Alejandro Valdés, 1829), Vol. II: *"tzentzontapanis (hoy tzentzontle) o son enduendes en la respiracion, que muerden de ello los criaturas recien nacidos."*

20. *Iztauhiatl*: *"cenzo pasco de ceniza"* (corresponding Spanish text); *estafiate* (*Artemisia mexicana* Willd.) — *"las hojas despidos fuerte olor aromático y tienen sabor amargo. Estas cosas antiabortadoras podrosas"* (Santamaría, *op. cit.*, Vol. I, p. 626).

21. Cf. Sahagún (Garibay ed.), Vol. IV, p. 329.

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Thirty-second Chapter, which telleth of green stalks of maize.

Of green stalks of maize, it was said that no one should chew them at night. One who chewed them at night, it was said, would thereby have toothache.[33] Whosoever had toothache had done this: he had chewed green stalks of maize at night. But if one were to chew a little, first he heated it in the fire. It was said that in this way nothing would befall him.

Injc cempoalli ommatlactli omome capitulo, ytechpa tlatoa in ooatl —

In iehoatl ooatl: qujlmach aiac vel iocaltica quj-quaquaz: in aqujn iocaltica qujquaquaz, qujlmach ic tlanqualoz: iehoatl iuh qujchioa in aqujn tlan-qualo: in iocaltica oqujquaqua ooatl. Auh intlaca qujquaquaz tepiton: achtopa qujtotonja tleco, qujl ic amo iuh ipan muchioaz.

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Thirty-third Chapter, which telleth of creaking roof beams.

When during the day, or at night, the roof beams creaked, like the snapping of sticks, or, indeed, the roof beam itself broke, they said and it was thought that it indicated that perhaps the householder would die; or he would be sick, or else his children and kin living there in his house.

Injc cempoalli ommatlacomey capitulo, itechpa tlatoa: in calquavitl nanatzca.

In jquac cemjlhujtl, anoço iocaltica in tlatlatzca, in juhquj popoztequj: anoce vel poztequj in calqua-vitl, qujtoaia: qujl iehoatl qujnezcaiotia in aço ic mjqujz in chane, anoce ic mococoz, anoce ypilhoan, anoce yoajulque in vel vncā nemj ichan.

Thirty-fourth Chapter, which telleth of grinding stones.

The grinding stone was an omen of evil to the natives, when someone was grinding there, and it broke. Thus it appeared, it was said, that she who ground would die; or else the householder, or[34] their children, or some of their household would die.

Injc cempoalli ommatlactli onnavi capitulo, ytechpa tlatoa in metlatl.

In iehoatl metlatl, qujmotetzaujaia in njcan tlaca: in jquac aca vncan teztoc in oalpuztequj: ic necia: qujlmach ie mjqujz in otecia, anoce iehoatl in chane, anoco inpilhoan, anoce ceme mjqujzque in jnchan-tlaca.

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Thirty-fifth Chapter, which telleth of drilling a new fire in the house.

When someone made himself a house, when he drilled a new fire for it, he assembled all the old men, and before them he drew the new fire. If quickly he made a fire — if it did not take long — they said and it was believed that the householder who had erected the house would rejoice and be content. But if with difficulty the fire fell, it was said that thus the old men saw that the householder would not be happy and content.

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Injc cempoalli on caxtolli capitulo, ytechpa tla-toa yn calmamalilizttli.

In jquac aqujn mocaltiaia: in jquac calmamali, muchintin quicentlalia in vevetque, imjxpan in tle-quauhtlaçaia. Intla iciuhca qujtlaça, in amo vecauh-tica, qujtoa: qujlmach mopaquiltitiez, vellamattiez in chane: in omocalti. Auh intlacaizzcan vetzi in tletl, qujlmach ic quittaia in vevetque: amo pactiez, amo vellamattiez in chane.

33. Cf. Molina, *op. cit.*: "tener sarpullon, o granos en los dientes y muelas."

34. *Anoce.* The cedilla is omitted in the MS.